WASHINGTON, D. C

For the National Era. : ILENCE : INSCRIBED TO A FRIEND. BY EDWARD SPENCER. speech is silvern, silence golden. is a saying wise and olden

Hath passed his lips, is ever heard With honor, for the gidd; world, However derp in folly hurled, Is still aware when, speaketh be, That the issue is sagacity. Wisdom the forum loveth not. But seeketh some "sequestered spot," Brooding in profoundest quiet, The go'den ova of her thou Are slowly to full ripen as brough Choose ch friend, the silent part, Prequent Nature, not the mart, Pure and holy keep thy heart Then shall Wisdom ever be, In life's mental galaxy, A radiant A'pha-stat

Maryland, 1857. Reported for the National Era.

SPEECH OF LEWIS TAPPAN.

At a meeting of the members and friends the American Tract Society, held in New York at Clinton Hall, May 11th, to consider the ac tion of the Publishing Committee with refe ence to their non-compliance with the resolu tion of the Society, in 1857, that "those merel duties which grow out of the existence of Siavery, as well as those moral evils and vices which it is known to promote, and which are condemned in Scripture, and so much deplored by evangelical Christians, undoubtedly do fall within the province of the Society, and car and ought to be discussed in a fraternal and Christian spirit," and to agree upon the best course to be adopted at the anniversary of the Society, to be held May 12th, Mr. Lewis Tappan made the following remarks :

Mr. Tappan said he should not have rise last night, at the late hour at which he commenced his remarks, had he not been fully per suaded that many of the persons then presen would not be here to-day. In that anticipation he had not been mistaken. A considerable number of the persons present last night were absent this morning. He particularly regret ted the absence of Rev. Dr. Tyng, and th withdrawal of several distinguished gentlemen members of a committee appointed last even ing, to attend to the duties assigned them Other gentlemen, however, were present to-day in addition to a large number who attende last evening, and he should therefore continu the argument he had then commenced

Mr. T. said that he should endeavor speak, with regard to language and temper, as became a Christian. He had no hope for the deliverance of the slaves in this land from bondage, unless it should be effected on Chris-tian principles. At the commencement of the Anti Slavery enterprise, twenty five years since, he entered upon the work as a Christian aboli-tionist, and he had endeavored to act ever since in that character. When he saw that some persons, with whom he had been early associated in the cause, acted, as he thought, on different principles and with a different spirit, h could no longer be in alliance with them i carrying on the Anti-Slavery cause in this cour try, although he was willing to accept the aid of anybody, infidel or Christian, who would enter into the work of emancipation.

In the course of the remarks made last eve ing, several of the speakers had alluded to a tract entitled "Duties of Masters," which had been under the consideration of the Executive Committee of the Tract Society, and had been finally laid aside. It had been spoken of it high terms of approbation, and a desire had been expressed that the American Tract Sociald be held to the publication of that tract, or one of similar import. A note has just been read from Dr. Tyng, excusing his absence on account of illness, which expresses a hope that the Tract Society would be held to the resplotion it had adopted last year, that the duties of masters to their slaves should discussed in its publications.

[Here two or three persons interrupted the speaker, and said they believed the geneleman was mistaken, as no such sentiment as that a tributed to Dr. Tyng could be found in b

Mr. T. said it had been his fortune for more years to be interrupted whatever he address a mixed audience on the subject of Slave and he might be interrupted fifty times in course of the observations he was making. I would endervor, however, to preserve his eqnimity. It he failed to do so, he should been a promise he had that morning mad on h ees before God. Ever since he had been a Ab litionist, he had been accustomed to inte ruptions of this sort, and the Aboli ionists go erally, in resisting such conduct, had been called disorganizers. Though they we as calm as the Apostle John, yet, if they store up for their rights, for freedom of speech, a if they proclaimed aspalatable truths, they were said to be violent untrothful, and fauntical.

Now, said Mr T, with regard to the tract Bishop Meace, he would acknowledge, as did last evening, that for many reasons he held lieved him to be Anti-Slavery at heart. Il evening from the Judge. For one, he has

in high respect that eminent prelate. He b believed him to be as much an Anti Slavery man as Judge Hornblower, of New Jersey, and that if he fived in a free State, he would as admirable a speech as they had heard has istened to that speech with great attentand unqualified admirstion. He considered a radical Auti Slavery address, in all respect but one. Judge Hornblower went as far as h (Mr. T) did, except in one particular, which he would barely state, although this was no the time to discuss it. Mr. T. considere American Slavery not only a wicked, but as illegal and unconstitutional system-a nui and that should be abated by the Supreme Court of the United States.

To recur to Bishop Meade although he we entitled to the love and respect of the com munity for his many excellent qualities, yet i should be recollected that he lived in a slaveholding community, and that "evil communications corrupt good manners." He thought he should be able to show that the essay of the Bishop, though in many respects written in a shall we employ Satan to rebuke Satan? Shall most excellent apirit, contained many hurt-ful errors, and was altogether unworthy of promising friends and defenders of American being circulated under the patronage of citizens of the free States, and improper to be in-cluded among the publications of the American Tract Society. In the first place, it did not of their dearest rights, and condemn to perpetaccord with the sentiment of the Northern people in its cordial approbation of the Colonization Society—certainly it did not, in this respect. meet the concurrence of all "evangelical Christians. Again it asserted that the Scriptures recenised the relation of master and slave. I, said he, denied that, in the sense in which the term was need by the Bishop. It is quite common for writers and speakers, in discussing the Christians? Is this the way to regenerate the Slavery question on scriptural grounds, to use South? Is this the faithful instruction the crisis the words recognition and approbation as synonymous. But the Bible recognised many things it did not approve. For example, it ary, a work follow from this that it approved his acts.

[Laughter.]
Bishop Meade also asserted that there were slaves before the law was given to Moses from Mount Sinsi-that Abraham was a slavehold er-that Moses made frequent references the relation of master and slave, and gav many directions as to the right performance of the doties resulting therefrom. He intimates that Onesimus was a slave, and that Paul charged Titus to make frequent appeals to massers and slaves. The Bishop, it is true, uses e words master and servant as is usual at the South, but be evidently means master and slave. Assembly of the Presbyterian Church of the Mr. T. raid he denied the truth of the assertion United States, in a note to the 142d question that slaveholding was sanctioned either in the Old or New Testament. It was merely an Faith," adopted in 1794; assumption. Moses gave many directions as "1 Tim, 1, 10. The law is made for mento the right performance of the duties resulting scalers. This crime, among the Jews, ex from the relation of master and slave! What pixed the perpetrators of it to capital punishfrom the relation of master and slave! What did he say? "He that stealeth a man, or if ment. Ex. 21, 16, and the Apostle here classes to this stands, he shall be surely than with sinners of the first rank. The word put to death." According to this, if the founding to this, if the founding to this, if the founding to the first rank is original import, comprehends all minister preached, as he was very desired in this counting to the founding to

holders of every description—and appears to tually saying to the slave, worshi me!

peak in their behalf, and as their mouthpiece: Mr. Tapran said, that although he cou Are they," the slaves, "not ours by right and acquit the Publishing Committee of the act act aday, on days of labor and days of rest?" Society of blame in not obeying the injure one Not only during the six days in which God, in of the Society, he vet considered it a prov enthe commandment, says men shall labor and tial estraint that the tract, so objectionable do all their work, but on the Sabbath also, on so is jurious in its tendency, had not been which, says the Divine Lawgiver, "thou shalt lished and circulated. He though, at the not do any work, then, nor thy sen, nor thy the resolution was passed by the S ciety in the resolution was passed by the S ciety in laughter, thy man servant, nor thy maid servant, nor thy cattle, nor any stranger that is swithin the gates." According to the Bishop's full for a very little, and he felt g atfull to the slaves have not a single day nor night nor any portion of time they can call their own. Even the Lord's day does not belong to the slave, nor any portion of it.

This is the tract, said Mr. T., that has been applanded here, as a tract that should have been published by the American Tract Society, with funds chi fly contributed by the Christians of the free States. He thanked God that it

of the free States. He thanked God that it had been suppressed. He did not want any tract, containing such statements, to be published by that Society, although he was free to who would instruct them in the religion of Chr t for present the rel say that he concurred with gentlemen in saying the Publishing Committee, in refusing to publish it, or some other tract on the subject of Slavery, had neglected their duty to the Society.

The duty is reformation, bringing for a fruits for repentance. Slaveholding is a rime as man and a sin against God. It is the discovery in the secretaries, (Mr. Stephenson,) it is and a sin against cod. It is the discovery this tract society to issue publications is the fract Society to issue publications in the fract Society in the fract Society to issue publications in the fract Society in the fract Society to issue publications in the fract Society to issue publications in the fract Society in the frac this might be; he did not know the sentiments of Mr. Stephenson, with whom he had been wrongfully associated by Dr. Tyng and others, as agreeing in defending the "righteous conduct of the Executive Committee." This was West a comment is this upon h said after he (Mr. T:) had expressly stated, in the hearing of Dr. Tyng and the gentlemen present, that he believed the Committee merited the censure of the Society.

cedit g declarations!

Prescribing the duties of masters, while the censure of the Society.

representation of the expressed sentiments of toucting the duties of manufacture is and set the author. What private opinions he had, that were not expressed in the tract, he did not know. of grogshops, for example, that tiley ought He had already stated that he believed he was to sell to minors, to poor men wo can handly at heart anti-Slavery. He was so much so, that buy I read for their children, to hose almost at heart anti-Slavery. He was so much so, that he had given offence to slaveholders, and been threatened with Lynch law. Under such threats, most men would yield. If his 'revered and esteemed friend from Hartford, who had always stood up so firmly for Freedom and righteous-ness, should be threatened with the application of this code by the influential men in his city, Mr. T. said he should tremble for him, lest he might be tempted to swerve. He could not guaranty even his stability.

Dr. Hawes. You would not be called upon

for your endorsement.

Mr. Tappan. Well, sir, I should be most happy to have yours; and should be almost as

of New Haven, to the Secretaries of the Tract Society, and endorsed by ex-President Day and some half dozen more distinguished gentlemen of that city. But, said Mr. T., as this letter has been circulated among the members of this thongs, they should use the me t appropriate the said of the city. has been circulated among the members of this meeting and those who agree with them, to influence their conduct on the present occasion, I shall deem it proper to review some portions of it, conceiving it to be in some respects more reformation, bringing forth works meet for a jurious in its expressions than the essay of penta ice. If slaveholding is not ain, described in the second of the s considerable part of it contains excellent senments, and the author is a gentlemen of deerved excellence as a scholar and a Christian. | abuses of the system. In that care, slaveh This letter Mr. Tappan criticised at some ers may well say to Northern Chri tians, rgth. Prof. G. strongly recommended for , us alone, and attend to the various abuses publication by the Tract Society the essay of sting among your own people." Bi hop Meade, saying: "It contains nothing to Mr Tappan said it was evident; the duty of and the most delicate sensibilities of the the Truct Society to treat elavel olding as

mimen's that offend the sensibilities of North- subjet of correcting and reprime dding tra in men—one of them at least. The Professor, thus soliciting a favorable reception and The Tract Society, in its publication of maid ration of his letter, says:

-m of manufactures, or navigation, or any her institution of the North."

Mr T. was a tonished at such an announce men -that Northern Chris ians should feel that hair daty was performed to slaveholders, when | 17th v. ey alluded merely and so gingerly to their gitte morals. It reminded hier of a discussion as he and, forty-seven years ago, in London, by shionable audience, from the text, "Evil compaid tions corrupt good manners." when the pacher introduced the subject by saving:

s mas the great sins that disgrace this metropo , but the small offences that tread upon the e a of indecorum."

My brethren, I do not inte d this day to

Rev. Dr. Smyth, of South Carolina, who had mmended Bishop Meade's tract, as "one of he most eminent divines of the South, who has stood firmly for its institutions, and enjoys its entire confidence" Is it probable that a tract, hus recommended, meets the views of Antislavery Christians at the North? Shall they e appealed to by a Northern man to urge upon the Tract Society the adoption and circulation of a tract on the duties and moral evils arising out of the system of Slavery, recommended by ablest and most uncompromising riends and defenders of the system? How inconstent is this with other statements made by Prof. G. in his letter to the Secretaries! In one place he says, and very truly, "Tracts are one of the chief instrumentalities of our age for promoting the regeneration of the world allusion to slaveholding, he says: "If there is may subject on which faithful instruction is needed, this is one." In view of such truths, Slavery to endorse g tract, to be issued at the instance of Northern men, inculcating upon s'aveholders their duties to those whom they rob ual servitude? And shall one of our most estimable mea recommend a tract, written by a Southern man, and sniforsed by a Southern man, who contends for the righteousness of human bondage, inculcating upon his brother slave holders the duty of so treating those bound by them in fetters of iron, that the system shall meet with more favor on the part of Northern

Mr. Tappan quoted from Webster's Diction ary, a work that was edited by Prof. Goodrich, recognised the existence of Satan, but it aid not definitions of slavery, extortion, &c. Extortion is the act or practice of wresting anything from a person by force, duress, menaces, au hority, or by any undre exercise of power.' This is extortion—this is American Slavery What says the Bible of such offenders? "Ez t rtioners shall not inherit the kingdom of God." The Bible also speaks of slaveholders as "mens ealers." In Paul's Epistles to Timothy, he

The law is not made for a righteen out for the lawless and disobedient, for the unodly and for sinners-for MEN STEALERS." He also quoted the testimony of the General Assembly of the Presbyterian Church of the the larger Catechism, in the "Confess

Mr. Tapran said, that although he coul hot

W at a comment is this upon his own

present, that he believed the Committee metric the censure of the Society.

Dr. Hawes asked if the language quoted from the tract implied that Bishop Meade regarded the slaves as being what Southern slave-owners claim them to be?

Mr. Tanuan replied, that he had endeavored,

Mr. Tanuan replied, that he had endeavored, Mr. Tappan replied, that he had endeavored, in his quotations from the tract, to give a true drunk already, &c. What would e thought o a recommendation to the Tract Society to pub lish a tract for keepers of house of ill-fa 16, teaching them that they should not enter ain company after ten o'clock at nig it, that the ought not to furnish guests with wine cigars, or otherwise tempt to exce is those frequented the abode of the harlot, but been warned by the Tract Society "her house is the way to hell, go ng down the chambers of death?" And what should be thought of an attempt to induce the T. Socie y to publish tracts address ed to all holde s, instructing them against see inhum Last evening, Mr. T. continued, no allusion a week for food, when they ought () allow it was made to a letter, written by Prof. Goodrich, a pect and a half; that instead of furnish the female slaves with cotton bagg ug for el ing, they ought to furnish them tith ten c and cotrusive for the Tract Socie y or any ligious body to offer their advis as to

It may be so, said Mr. T., but it does contain argue! that the injunctions of Scr. sture on

Bible, had, in fact, announced the with region We have no wish to have the Tract Society | to sin in general, this was the course to be p cuss the duties and moral evils arising out of sued. For example, said Mr. T. I find in a e system of American Slavery, in any other copy of the Bible, prepared for the Tract in , or to any greater extent, than she discuss the duri s and moral evits a medical with the said presented to me by the wor by Secret. of the Society, the following explinations s.

ins fue i ns: 1. Thou shalt in any wise rebulle thy neigh bor, and not suffer sin upon him: I tv., 19th c

" Not suffer sin: not see anot er live in without making efforts to reclaim him." 2. Them that sin rebuke before all, the other slso may fear : 1 Tim., 5th h., 10th Tre et Seciety's comment : Them that sin: whose offence! are prove

Parallel passage in the Tri at Socie " N'ay fear : And all Israel at ill hear, fear, and shall do no more any suc i wickeds Mr. T said that Prof. Goodrich eulogized as this is among you;" Deut., 13t i ch., 11ti 3 He that rebuketh a man, aft rwards at

find more favor than he that flatte eth with tongue: Prov., 28 h ch., 23d v. Tract Society's Bible "Illustrations," appe ed to this verse-mark!

"I onest dealing with the off aders is way to secure their respect." Now, said Mr. T., this is my own experie in conversing or corresponding with slavel, ers. And he mentioned several in sances w. he ha I spoken or written to slavehol lers-sp iog the truth in leve—setting before them t guilt, and received frank ackn widgem that alayeholding was a sin; that i ought t repen ed of and forsaken; and thit the par would do so. For twenty years he had bee. intercourse or correspondence ith var-classes of slaveholders; some of them men-tingu shed for their high position sod influe. He had not failed to speak to them of sh holding as a crime and a sin, and he must, that he had been treated with cost tesy and spect both in correspondence and in person intercourse, and had never had on tithe of difficulty with them that he has so ffered at hand of the apologists of Slavery at the No. High minded Southern men liked frankn but a donghface, whether clerical or lay, t

despised from the bottom of their neart.

Mt. T. related the case of a listinguis lawyer of Louisiana—a slavehold ir—who also an elder ir the Presbyteris i church whon he was introduced in this c ty, whom had invited to his house, and with whom passed five or six hours one Lore's day.

explained to him the principles of the A
Slavery Society, and endeavored, vith Chris,
fidelity, to show him the sin of slavehold He was listened to with much attention by He was listened to with much and attended slaveholder, who at length said: "You he satisfied me that all your principl's are so and scriptural, with one exception." "We is that?" said Mr. T. "The duty if immed emancipation," was the reply. "Well," said T., "if I convince you that immed late ema pation is a duty, will you give int ant free to your slaves, or acknowledge hat you living in known sin?" The gentle man rep. "I suppose I must." After furt er convetion, he frankly acknowledged that immediate tion, he trankly acknowledged the timmed emancipation was a duty, and declared the emal cipation was a duly, and dec ared the would no longer continue to live n a way was mining his children and incutring the pleasure of God. He thanked kr. T. for inith ulness, expressed a desire to take him to Louisiana a copy of all the prin. Anti Slavery publications, and as d he shows cease to be thankful for the ight that hern found months subject.

been found upon the subject.

M. Tappan mentioned the case of a chant of Alabama, a slaveholder, and who

power of truth, faithfully applied, upon the the carriage by his friends; three others of hearts and consciences of slaveholders, and them got in with him, and two outside with the also to some signal instances of failure to con-vince them of the error of their ways by soft, the whsels; never were folks so glad "-and palliative, apologetical allusions to the evils of away fl w the carriage up over the sand hills Slavery. In this connection he referred to the and the great Archy was rattled out of sight in course taken by Edward Everett, when he first a whirl of sand and sensation. The cause of took his seat in the Congress of the United States. Ambitious to succeed, as he vaulted from the pulpit to the political platform, he untures. Neither he, nor any other Northern aspirant for political honors, who is solicitous to gain influence with the South by subserviency to slaveholders, will ever forget the memorable reboke administered to Mr. Everett on the occasion referred to, by the eccentric but elo-quent John Randolph of Roancke. As Mr. Eyerett took his seat, Mr. R. arose, and said something to this effect :

"Mr. Speaker, I am the owner of some four hundred slaves. May God forgive me, for standing in such a relation! I have never defended myself, as a slaveholder, from any au-thority, human or divine, and least of all from the Bible. I leave that," pointing his long, bony finger to the seat of the young member from Massachusetts, "to the recreant New England

parson." These anecdotes, said Mr. T., demonstrate the power of truth, properly applied, upon the hearts and consciences of slaveholders, and the contempt with which Northern advocates or apologists of Slavery are treated by the most enlightened and conscience stricken men of the South. TRUTH is the great weapon with which to assail the system of Slavery and the practice of slaveholding, and truth spoken in love will be "mighty, through God, to the pulling down of strongholds" of sin and Satan.

Mr. Tappan said that, before he concluded,
he wished to warn his friends against being

more influenced by personal considerations than regard for the interests of humanity. The frailty of human nature was such, that men often felt more keenly personal insult than the insults and injuries done to those whose cause they professed to value and to advocate. Let them beware of feeling more disappointment and indignation against the Publishing Committee of the Tract Society, for not obeying the directions of their constituents, than displeasure that the wrongs of the slave have been overlooked or despised. He might also say, that true policy, no less than right principle, urged that the highest ground should be taken on the subject by the friends of Freedom. If low ground is taken, if we urge upon the Tract Society considerations of expediency, that they shall first of all inculeate right conduct on the part of masters in relation to their treatment of slaves, in hopes that afterwards they will be able to inveigh against the sinfulners of the system itself, they will probably find themselves mistaken. Low ground once taken, it will be difficult, if not impossible, to take higher ground. Southerners themselves, who were content to have the abuses of Slavery inveighed against, will oppose assaults upon the system, and accuse their Northern friends of having deceived them and the Southern community. But take the highest ground at once, declare that slaveholding is a sin, a sin of the highest kind, that there can be to Christian fellowship with slaveholders.

the Northern church. Again: the awakenings, conversions, and reformations, now going on, under the good providence of God, may be the means of enlist ng thousands and tens of thousands of youthful Christians in the great army of moral reformers, who otherwise will not attain to a higher standard then the conservative platform upon which the church has hitherto stood. Young converts naturally seek for the highest standard. Let the friends of Freedom raise aloft the standard of the Cr ss, and bear it fearle-sly onward, on which is inscribed Treth, Righteonsness, Freedom, and Holiness, and their ranks will be filled with a numerous host of those who have recently confessed Christ.

and the conscience of the South will be reached;

to the Christian appeals and expostulations of

and if it does not now, it will hereafter

and who desire to follow Him. Let there be no empiricism, said Mr Tar pan, in dealing with the great disease of the nation. Call things by their right names, and apply the proper remedies. Suppose, said he, that a man who has a cancer on his hand should consult a physician, who should tell him that it was a mere pimple, to be easily cured, would such quackery avail for the recovery of the patient? There is a cancer upon the body politic of the nation. Let its nature be under stood; let its evil and direful effects be distinct ly pointed cut; let the proper remedy be faith fully used; let the surgical knife be fearlesely applied. A cure may be effected by the appli cation of suitable remedies, promptly administered, while palliatives, deceptive appliances. will only deceive and ruin. Shame upon the American Tract Society, that treats this cancer upon the nation as if it were a mere pimple!

Mr. Tappan concluded by presenting the following resolution: "That it be recommended to the American Tract Society to authorize and direct that the Publishing Committee issue a tract, without unnecessary delay, on the Sinfulness of American Slavery."

The Committee here came in, and presented their report. Mr. Tappan moved an amendment to the first

resolution, viz: that "Whereas American Slavery is a sin before God, therefore "---Rev. Dr. Asa D. Smith, of this city, referring to the amendment, said that, if it were intended to affirm that the essential spirit of Slavery was a sin, he was with his brethren who had pre-ceded him. He thought it somewhat ambiguous whether it referred to Slavery as chattel Sla-

very or not. If it meant chattel Slavery, he went with the mover of the amendment. Mr. Tappan immediately rose and said he rejoiced to welcome the gentleman as a coadjutor, and would cheerfully meet his views by introducing the term "chattel" into the amend-ment, so that it should read "American chattel Slavery," He said he now called upon Dr.

Savery," He said he now called upon Dr. Smith to renew his pledge, and join hands in support of the amendment.

Dr. Smith replied, that what he was disposed to do as an individual, he mighty not perhaps do as a member of the Tract Society. He thought the term "chattel" did not take away the mist as to the system of holding slaves. Mr. Tappan. Dr. Smith said, if I meant "chattel Slavery," he would go with me. I do say "chattel," and now he refuses to vote for

RELEASE OF ARCHY LEE THE END OF IT.

the amendment. [Laughter.]

From the Alta California, April 20. After the United States Commissioner had given his decision in the United States Circuit Court, ordering the release of Archy, Colonel Court, ordering the release of Archy, Colonel Baker came out of the court-room into the hall, where a number of colored persons were collected, and informed P. Anderson and James Riker, who were the principal friends of the boy, and who have deeply interested themselves in the case, of the result. They, with the consent of the United States Marshall and Chief Courts repaired to the country in the contract of the country in the contract of the country in the country i Curtis, repaired to the county jail, and soon after not less than two hundred persons had congregated there, mostly negroes, to greet the prisoner when he should make his appearance. One of the Deputy Marshals and Chief Curtis arrived simultaneously with the crowd. The keeper was then presented with the following

U. S. MARSHAL'S OFFICE, NORTHERN DISTRICT CALIFORNIA, San Francisco, April 14, 1858.

not partake of the communion until I had done and Mr. Solomon arrived at this moment, and the former seemed much pleased to see his Mr. T. mentioned other instances of the client looking so well. Archy was hustled into driver. "Crack went the whip-round went from the pulpit to the political platform, he undertook to vindicate Slavery from the Scriptemain in San Francisco, as he might be rearrested as a fugitive from justice, Archy having stabbed a man in Mississippi before he left that region with his master. It was also feared that Stevall might send a requisition from the Governor of that State, which would make it incumbent on the authorities here to arrest and

From the Springfield (Massachusetts) Republica: EMASCULATED CHRISTIANITY.

The Lecompton triumph in Congress was doubtful one; the Lecompton triumph in the Tract Society, achieved on Wednesday, was not doubtful. It will be remembered, that last year the Society instructed the publishing commit-tee to publish tracts upon the subject of Slave-ry; and that they persistently refused to obey their instructions. The course was utterly dis-honorable on their part. They had no legitimate alternative but to obey or resign. At the present anniversary, there gathered, of course, a great deal of interest about the decision of the question, and it has been decided. The publishing committee have been sustained by the Society, whose will they had contemned, whose confidence they had betrayed, whose judgment they had insulted. This reversal of the position of the Society is a momentous event, and full of significance. It involves very grave decisions, and its effects will be seen in the future, not, we fear and most honestly believe, in the advancement of Christian morals. The office of the Society is the dissemination of Christian truth, and the denunciation, which shall lead to the renunciation, of all wrong that militates against the progress of that truth and its incorporation into life. The decision of the Society now is, that there is one thing in this land, generally held to be wrong,

which is not to be spoken against.

The holding of human beings in bondage a sin, or it is not. Slavery is a Christian insti tution, or an institution of the devil. The Tract Society, in its decision, says either that Slavery is a Christian institution, involving neither sin nor wrong, or that, being an off-spring of Satan, and necessarily fall of sin and wrong, it is to be ignored for truth's sake, for Christ's sake, for man's sake, for the Tract Society's sake. We doubt whether the men who favor the Tract Society, unless they be those who come from the South, will admit that Slavery is a Christian institution. They would not rise in a public assembly and defend it as such. No; they consider it a wrong which, for certain reasons, very powerful in their own minds, they may not denounce.

Now let us look at this matter of Slavery noment, and see what it is. In our Southern States, there are more than three millions of men, women, and children, equal to three times the population of the State of Massachu-setts, who are bought and sold and worked like cattle. They are denied the privileges of edupleasure. Their family relations are no more sacred in the eye of the law than the family reations of the hogs that litter in the pens and run in the streets. Christian marriage has no sacredness, and parental love no claims, under this system. The bodies—the virtue—of the women are not in their own keeping, but are subject to the wills of owners and overseers. it, through the grace of God, a slave become a real Christian, it enhances his price in the market, and love and charity and heavenly dispositions are set off againt so much silver. The labor of these millions is taken without reward. They are watched and disciplined like

convicts. They are in the hands of an irresponsible power. Light is shut cut from them. Pere is no free Bible among them. Whatever good they may receive is by grace of their masters, for they have not a single right. The system which enslaves them reacts upon their nslavers-demoralizes and debauches them. It curses the very soil they tread upon. It poisons the fountains of political power, so that its black influences flow through all the streams of national legislation. It threatens virgin Territories with its foul blight. It comes up annually and thunders madly against the chains that bind the union of these S ates. It makes our free Republic a byword and a hiss ing among the nations. It perver's the national conscience. It is so much broader in its sweep of sin than any other form of evil, that it em-braces in itself unbridled licentiousness, polygamy, theft, swindling, oppression, and so or

through the catalogue. In short, it is sum of all villainies." It is this great system of iniquity, this terrible blotch of sin, this conglomeration of all possible evil and wrong, which the American Tract Society, in this latter half of the nineteenth century, refuses to denounce. On the subject of ered, can be had, enveloped and free of postage Slavery, it concents to be silent. It proposes to ais like a cowardly dog at the gate of the temple of truth, and bark lustily at all the little sins that go by with their tails between their legs, but when a great sin comes along, owned by a dangerous master, with a cane in his hand, they shut their eyes, close their mouths, and become dumb. It is not good policy to touch such a sin as this. It is too important. The man who owns it will abide no interference, and if the society would do him any good it must

let his pet sin alone.

Now, we are outsiders in this thing, and only speak as those who are in the habit of looking at such matters in a common sense, business way. We declare, therefore, that in a view like this, the Tract Society has taken a long step towards the absolute emasculation of American Christianity. Slavery is let alone by this Society, simply and only because it is a great sin, a prevalent sin. It is let alone because it will not tolerate the truth. It is let alone because it will not receive the whole Gospel. We declare that no Christian society can take a position like this without shame and dishonor, Bishop McIlvaines and Rev. John Lords to the contrary notwithstanding. It is a cowardly and unchristian thing. The Society absolutely refuses to repeat the words by which Christ denounced a woe upon those who lay grievous burdens upon men's shoulders. The precedent is a terrible one. Polygamy is only to become a prevalent, powerful, and respectable sin, to be let alone in the same way. The slave trade must be let alone when the South shall accomplish its wishes to re-establish it. And if there were no religious agencies and influences in the world except the Tract Society, that organization might, in time, find its field so limited-withdrawing from big sins to littlethat its operations would be confined to pinstealing, puppy snatching, and its own tergiv

ersations. If we understand the mission of Christianity, it is, among other things, to "undo the heavy burdens, and let the oppressed go free." If we have a true comprehension of the mission of those who preach and disseminate the truth of the Gospel, it is to preach the whole Gospel, "whether men will hear, or whether they will forbear." If, according to the pitiful judgmen of religious politicians, more good can be ac complished indirectly than directly; if they believe they can benefit Christianity by compound-ing with or ignoring ain; if they imagine that the spread and power of truth can be secured From the relation of meater and slave! What fidd he say? "He that stealeth a men, or if the says and the says are found in his hands, he shall be says? "He that stealeth a men, or if the says are found in his hands, he shall be surely being the says are found in his hands, he shall be surely being the says are supported where a stisting any of the mass are supported where a stisting and the code was our system of judgment on every shareholder in the Presbyterian church, and the code was our system of judgment on every shareholder in the produced in the says are found to the says are foun

slaveholders at the South. This is his exact language:

The first ime, that precious takent which at the process of interviews, are consisted grant, lords of the earth. Grant 1 19."

The first ime, that precious takent which is to purchase eternity, is all ours.

The learned Gratius might have ground is one to tend the word of the content is one to tend the word of the content is one to tend the word of the content of God for themselves, or hear it from others, and said, "and said, "your minister was rather hard upon me said, "all souls are mine," who it is the colored people, who manifested no little, but colored people, who manifested no little bracks for processing and the processing and the spirit of the religion upon to get up a excitement war elicounteanced by the colored people, who manifested no little bracks in their proceedings. Archy, was pulled, and hauled, and congratulated, and congratulated, and congratulated, and sold, and hauled, and congratulated, and sold is set, it is the language, and without any expression of classent. The Bishop ident fies himself swith "Southern Christians" of every decomination—with slave-holders, of every description—and appears to the command, that although be coul not peak in their behalf, and as their menthpiece:

"The learned Gratius might be ground in the church, and many many well be rimagined, ost no time in "making his toilette."

The learned Gratius might be ground have the chart with the church, at the door, his friends gathered at the door, his friends gathered he was called part-take for their cacks for daylight. As hat the church, and many many ment the church, and many many well be rimagined, iost no time in "making his toilette."

The learned Gratius might be ground. The shop of the command of the converse of inst. Who is the expression of the convers." He was remined of the convers. The many manifested no little stead solute thing, and can make no compromises, without danger to itself.

From the Louisville Journal THE BRIBE SWINDLE.

This new swindle offers immediate admis sion into the Union, if the people of Kansas will swallow the Lecompton swindle; or the alternative of indefinite postponment if they refuse. The diff-rence to them is of great money value. Admission will rapidly accel-erate the influx of population, and thereby in-crease the value of their lands. They will view this money value of submission as even greater leaders and guides it holds out the temptation of filling high and lucrative offices. It is s bribe to these leaders to magnify to the people the value of the bribe. That is one phase of the bribe, but not even

its worse or more direct aspect. It offers five million acres of land as a reward if the people will swallow the Lecompton swindle, with no promise that they shall have a single acre if they wont, and prefer another Constitution. The absence of a direct promise that they shall have an equal amount of land hereafter, under whatever Constitution they may adopt, is equivalent to a threat that they shall have none unless they now accept the bribe. These five millions of acres are worth at least six millions of dollars. Though they are not to be immediately converted into money, and the money distributed among the voters, yet they know they will be equally benefitted by the enhanced value which the donation will give to their individual lands. The direct money, value of the bribe is six millions of dollars, distributed among some fifteen thousand voters, or four hundred dollars a head. Is there a Congression al district in the Union that could stand a bribe of four hundred dollars a head to each voter. Nor is this even the worst aspect of the bribe swindle. Southern extremists, for ulterior objects of their own, disunion included availed themselves of their predominance in the Democratic party to drive the nation into an angry sectional strife by the repeal of the Missouri Compromise. Their great pretext for this was, that the compromise was unjust, inas much as it made an invidious distinction be tween the two sections, and, as they said, to the great prejudice of the South. This argu-ment consolidated nearly the whole South in their support, and availed many of their followers, even in the North. If they were to be believed, it was purely obstinate justice and equality between the two sections alone that they were contending for.

Now, see how this justice and equality have

been attended to by these Southern leaders and heir Northern tools in the fitting up of this oribe swindle. It offers admission to Kansas with a population of only forty thousand, if the people will swallow the Lecompton swindle; but, if they will not submit to that, then they are to be indefinitely postponed until they at tain a population of ninety-three thousand. That is, if you will agree to become a State under the Lecompton Constitution, you may come in with a population of forty thousand; but you shall not come in under any other Constitution with less than ninety-three thou-sand. This is fire-eating justice and equality when it holds the power. This fire eating clique are great at the inauguration of new principles. They now cast aside their mask, tional contest, they unblusingly proclaim that the infamous Democratic motto, "the spoils belong to the victors," belongs to and will be followed even in these great sectional contests. In other words, that, whilst power is retained by them, they will use it for the benefit of a section or a party, without regard to justice or equality. They inaugurate the principle that, after a sectional contest, the victorious section shall use its power for its own exclusive advantage, regardless of justice and equality between the sections. Whatever doubt there may be of the truth of the old maxim, "honesty is always the best policy," there can be no doubt that such short-sighted dishonesty is always bad policy. "These instructions being taught, do but return to plague their inventors," as the South will find to its sorrow when its own poisoned chalice comes to be presented to its own lips.

It is a waste of national indignation to expend it all upon such small fry as English and Senator Green. Mr. Buchanan, Mr. Hunter, and Mr. Stephens, are men of talent, education. refined breeding, and proudly claiming to be honest. Tis they, and such as they, who claim to have a character to lose, that should be made to feel the responsibility and shame of this foul bribery swindle.

PREPARE FOR THE FALL ELECTIONS

THE NATIONAL REPUBLICAN ASSOCIATION have completed arrangements for publishing and distributing Tracts, Essays, and Speeches, bearing upon the important question now agitating the country. Most of the Speeches delivered in Congress

during the present session by Republican members, and also those that may hereafter be deliv at 75 cents per 100 for eight-page, and \$1.25 pe 100 for sixteen-page Speeches.

Our Republican friends ought to take imme diate steps to flood every Congressional district and especially districts now represented by Administration Democrats, with these Speeches and Documents. Heretofore this work has been done by the Members of Congress at their own expense, but after the adjournment of Congres this responsibility will devolve upon other friends of the cause.

Washington City stand ready to lend all the as-Send in your orders without delay.

L. CLEPHANE,

Secretary National Republican Association Washington, D. C.

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On and after May 10th, the Trains will run as follows: First—The Baltimore and Cincinnati Express mail starts (Sundays excepted) at 6 A. M., arrives at Wheeling at 12 20 P. M., connecting at Benwood with Central Ohio trains for Columbus, Cincinnati, and intermediate points, reaching Gineinnati at 11 30 A. M.

Second—The Cincinnati at 11 30 A. M.

Second—The Cincinnati and St. Louis Express leaves (including Sundays) at 5.05 P. M., connecting at Benwood at 9 30 A. M., with Express train for Cincinnati, reaching there at 8 P. M. next day, and connecting directly with Express train for Louisville, Cairo, and the Southwest, and for St. Louis, Kansas, etc. Time from Baltimore to Cincinnati only 27 hours, and to St. Louis only 42 hours.

Third—The Cincinnati, Dayton, Indianapolis, Cairo, St. Isouis, Chicago, and Northwestern Express, leaves (except Saturday) at 10 P. M., arriving in Wheeling, at 550 P. M., and making close connection for all the above and intermediate points beyond the Ohio river.

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To all points between Baltimore and Piedmont take the 6 A. M. train. For all points between Piedmont and Wheeling, take the 10 P. M. train. The 5.05 P. M. Express will only stop for wood, water, and meals, at the principal first-cluss stations. The trains from the West arrive at Baltimore at 5.10 and 9.40 A. M. and 5.15 P. M. THE FREDERIOK TRAIN starts from Baltimore at 4.25 P. M., and from Frederick at 9 A. M., through in about three hours. THE ELLICOTT'S MILLS TRAIN leaves Baltimore at 8 A. M. and 5.30 P. M., and Ellicott's Mills at 6.45 A. M., and 3 P. M. FOR WASHINGTON AND THE SOUTH.

TO REPUBLICANS.

NATIONAL REPUBLICAN ROOMS. Washington, May 8, 1858 In a few months, nearly every Northern State elects her members of the House of Representatives for the next Congress. The importance, to the Republican Party, of securing a majority in that Congress, cannot be overestimated. Indeed, it will be almost an indispensable requisite to success in the next Presidential contest. Shall we have a working majority in the next House of Representatives? If we are to obtain such a result, it will be through strenuous efforts on the part of our friends. We have a wily and unscrupulous enemy to contend with. They have an army of thousands at work, in the shape of postmasters and other officials. Will we remain idle?

above the number we have in the present Congress. There are about that number of Democratic (so called) members now in Congress from the North, who were elected by majorities under two thousand. Districts thus represented we can and must secure. How are we to do it? This angestion was presented we can and must secure. How are we to gress. There are about that number of Demodo it? This question we propose to answer.

One of the agencies by which this change can be effected is, by a thorough and free distribution, in these mis-represented districts, of such documents as will be best calculated to bring the judgment to right conclusions and the will to just actions on the great political question of the day—the usurpation of the bring the judgment to right conclusions and the will to just actions on the great political question of the day—the usurpation of the slave power, through the servility and corrupwe power, through the servility and corruptions of the Propagandist party. We need hardly suggest that the present is a most favorable time, in consideration of the chaotic state of the dominant party, to accomplish what we desire. And yet, if care be not taken, this very disruption of the Democratic party may prove the destruction of our own party, as many seem to be relying so confidently in its inuring to our benefit, that they deem it unnecessary to put forth any special effort. To all such we say, beware.

Impressed with the importance of flooding these Administration or Pro-Slavery Congressional districts, at once, with such documents as will aid in accomplishing the objects we desire, the National Republican Association at Washwill aid in accomplishing the objects we desire, the National Republican Association at Washington City, which was organized in 1855, solely on the voluntary principle, with no salaried officers or agents, and which published and circulated some 4,000,000 of documents during the last Presidential campaign, have resolved to take this responsibility and labor upon themselves, knowing the truthfulness of the old adage, "that what is everybody's business is nobody's business." In fact, no other organization has the same facilities for the performance of this work.

Here, at the seat of the General Government.

Here, at the seat of the General Government, where the Congress of the United States is as-sembled, we have peculiar facilities for getting publishers gives additional value to these Rep. ints, in much as they can now be piaced in the hands of s scribers about as soon as the original editions. where the Congress of the United States is asup political tracts and documents, as, also, ough the members of Congress, of obtaining lists of names, and having documents enveloped and sent free of postage, which cannot be af-

forded elsewhere.

We propose, at this time, to devote our attention solely to those districts now mis-represented in Congress, relying upon the Republican members of Congress to take all necessary care of their own districts, which, if faithfully attended to, will impose upon them as heavy a tax of time and money as can or ought to be expected of them, and the extent of which but have any just conceptions.

But, notwithstanding this great amount of voluntary service brought to our aid in the enveloping and circulating of documents, still there are other heavy expenses attending it, which must be paid for-such as printing, paper, and preparation of documents.

Now, in order to carry out our proposed plan of a free circulation of suitable documents in mis-represented Congressional districts, funds | By HENRY STEPHENS, F. t be placed at our disposal for that object The Administration Party are already at work, with no lack of funds. Each State has its separate organization in this city, composed of Government clerks, (whose name is legion,) and upon whose salaries a regular percentage is levied by the chiefs of bureaus, to meet the

The Republican Party has no such ma chinery to put in operation, nor do we think it just and proper that such degrading means should be resorted to in order to raise funds for party purposes. Whatever funds may be used by it for party purposes is the free will offering of a free people in the free States. And to such we now present our case, and appeal for funds, to enable us to carry on the work we have undertaken and in which they have a common interest.

We hope every Republican or opponent of the present Administration, whose eye this ap-peal may meet, will consider it personally addressed to him, and will forward, without de lay, whatever sum he may be disposed to con tribute, and urge upon his friends to do like

The cause of Freedom demands prompt and efficient action in the part of all her votaries. We need for immediate use \$5,000. Shall

Contributions may be sent direct to our Sec retary. (L. Clephane,) or during the session of ongress to any of the Republican members. All contributions received will be duly ac knowledged. B. B. FRENCH, President LEWIS CLEPHANE, Secretary

TO THE REPUBLICANS THROUGHOUT

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Give them to some sufferer whose foul blood has bers' out in scrofula till his skin is covered with sores, who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect, see the scabs fall from his body; see the new, fair skin tha has grown under them; see the line leper that is clean. Give them to him whose angry humors have planted rheumalism in his joints and hones; move him, and he screeches with pain; he too has been soaked through every muscle of its body with himments and salves, give him, these Pills to purity his blood; they may not cure him, for, alas! there are cases which no mortal power can reach; but mark, he walks with crutches now; and now he walks alone; they have cured him. Give them to the leant, sour, huggard dyspepuc, whose gnawing stomach has long ago enten every smile from his face. stomach has long ago eaten every smile from his and every muscle from his body. See his apputiturn, and with it his health; see the new man. See that was radiant with health and loveliness blasted too early withering away; want of exercise, or me annuish or some unking disease, has de rauged the it

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